THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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PURPOSE CROWNING ALL.

"O toiler of the lily,
Thy touch is in the man!
No leaf that dawns to petal
But hints the angel-plan.
The flower-horizon opens!
The blossom vaster shows!
We hear Thy wide world's echo,
'See how the lily grows.'

Shy yearnings of the savage,
Unfolding thought by thought,
To holy lives are lifted,
To visions fair are wrought.
The races rise and cluster,
Transfigurations fall,
Man's chaos blooms to beauty,
Thy purpose crowning all."

THE PACIFIC

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A distinguished theological professor once said: "If I had a son I should tell him many times a day to make himself as big on the inside as possible.

"Young men too often want to be big men on the outside, to occupy positions which fit them as a turtle's shell fits a clam.

"Never mind your position. Whatever it may be, try to fill it. The duties which you have to perform may seem trivial, but, because it is a small position, is no reason why you should be a small man. You may be big inside, you know, if you are small outside.

"The young man who applies himself to internal growth, as it were, is bound to find a place where he would be able to use every power he possesses.

"At any rate, better be a big man in a small place than the opposite. A pinch of powder in a small cartridge can make a deal of noise and drive a bullet a long way. What can it do in a Krupp gun?"

"The negro preacher, who, when reading a well-known hymn, changed a single word in one of its lines, making it read: 'Judge not the Lord by feeble saints,' instead of 'Judge not the Lord by feeble sense,' blundered better than he knew. The church ought not to be judged by the poorest specimens any more than an orchard ought to be judged by its gnarliest, sourest apples."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, July 28, 1904

SIGNS OF PROMISE RELIGIOUSLY IN JAPAN.

Japan, more than any other country of the orient, has attracted the attention of the world during recent years. Within a short space of time she has come into a position among the great powers which makes her to be regarded as an important factor in the world's future. Naturally in a country such as our own, where it is generally recognized that what we are as a nation is due to Christianity, there is a wide-spread desire to know to what extent the principles of the Christian religion are permeating life in Japan.

Sharing with others this desire we have read with considerable interest recently the annual report of the work of the American Board's mission in connection with the Kumiai churches of Japan. It is full of encouragement. One cannot read it without being made to realize that the leaven is at work which will ere long transform Japan as other lands in the past have been transformed; and that Japan is on the way toward a position of large co-operation and influence in the work of making this world Christ's world.

Undoubtedly good will come to Christianity out of the war with Russia. This report states that the war has already brought people to a warmer expression of confidence in Christianity because they have in one way and another been led to see the vital connection which the Christian religion has with Anglo-Saxon civilization. Accordingly the statement is that "outside the churches there never was so friendly a feeling toward missionaries as at present." It is said to have been the war crisis which brought Baron Kaneko, an ex-cabinet minister who not long ago spoke disparagingly of missions, to a clear conception of the part Christianity has had in shaping the destinies of New Japan and to the declaration: "American missionaries were the first to enter Japan, and the result has been glorious to Christianity. Today in Japan's constitution is a clause providing for freedom of worship; and I think many European countries would compare unfavorably with Japan in Christian characteristics."

When the war began evil-minded Buddhist priests claimed that it was a conflict between Christianity and Buddhism. It was a joy to the missionaries to be able to say that nearly the whole of Christendom sympathized with Japan, and when on one occasion, as a large body of soldiers was marching by, Christians sang "Onward Christian Soldiers" and "Stand Up for Jesus," not only the hearts of those marching by were won but an influence far-reaching for good went out over the whole land.

Among the events which it is thought will bear much good fruit was a meeting of leading men from the various religious bodies in Japan with a view to silence those persons who were claiming that the war between Russia and Japan was a war between Christianity and Buddhism. Concerning this it is said: "It certainly is a matter of rejoicing that Buddhists and Shintoists of national reputation, many of them unfriendly to Christianity, and jealous of its increasing power, are yet ready to meet with representative Christian men and from the same platform join in denunciation of this strange misconception of the principles lying back of this terrible struggle. This meeting cannot fail to do good and to prepare the way for a greater appreciation of the claims of Christianity."

In this connection what is said of Japanese Buddhism in general will be found significant: "Japanese Buddhism is different from that of any other country. It has a large share of the national characteristic—to take and appropriate everything good. It is wonderfully affected by Christian teachings and example. The New Testament is taught in their schools, and some of our missionaries have been invited to lecture on Christianity in their colleges and to speak in their temples."

Another highly significant condition and sign of promise is found in the influence of Christian books, and especially that of the Bible as it is read here and there throughout the land. Aside from the Chinese classics which are reproduced in the common school text books, it is said that the Bible is more widely read today than any native book. And the traveling missionaries find now in almost every village persons who know Christianity sympathetically, and many all over the land who are ready to open up their homes for religious teaching. Of the Kumiai churches of the capital city it is said: "Their pastors stand very high in the estimation of some of Japan's ablest statesmen and educators and modern business men. They are trusted advisers far outside their churches, and it is not too much to say of them that they stand in the religious life of modern Japan where Marquis Ito and Count Okuma do in the new political life of the nation."

Concerning the Doshisha the compiler of this report says: "I recently asked a professor in a government college what effect the Doshisha was having on the national life. He replied that the Doshisha is famed for its successful teachers of English in many of the higher government schools." And the comment is: "It is no small piece of mission work to be giving to

this progressive nation a knowledge of the language that contains the liberties of the Anglo-Saxon race, and embodies also the religion that made those liberties. It is one of the most hopeful signs of the times that this nation loves the English language and puts it far above all other foreign tongues."

Perhaps some reader, familiar with church statistics, is thinking at this juncture that a body of less than two hundred thousand professing Christians among a people numbering nearly fifty millions is not indicative of the accomplishment of much for Christianity. But it should be remembered that the Christian religion has had free course in Japan only a little more than thirty years. It was not until 1873 that the edict against Christianity was repealed, and not until 1889 that by constitutional enactment full freedom for missionary effort was proclaimed. The first missionaries, those going between 1859 and 1873, gained residence only as teachers of English and had to operate as heralds of the gospel only secretly; and it was not until 1866 that the first convert was baptized. Today not a few in the highest ranks of society openly acknowledge Christ as Lord and Master, and the leaven is working which will undoubtedly transform Japan just as other nations have been transformed in the past. History shows as great progress for Christianity in Japan as in other lands when first it was implanted in those lands. Dr. Sidney L. Gulick says in his book on "The Evolution of the Japanese:" "I have absolute confidence in the final acceptance of Christianity by the Japanese. There is no race characteristic in true Christianity that bars the way. Furthermore, the very growth of the Japanese in recent years, intellectually and in the reorganization of the social order, points to their final acceptance of Christianity and renders it necessary. The old religious forms are not satisfying the religious needs of today."

It is worthy of note that several of the Japanese leaders in the war now in progress are Christian men. One of these is Rear Admiral Uriu, of whom it has been said recently that he bids fair to become one of the men who will largely shape the future destiny of that empire. Then, there is Admiral Togo, who has won the title of "the Dewey of Japan" and whom his countrymen almost idolize; it was reported not long ago that he had adopted the Christian faith. Judges of courts, members of parliament and other officials and persons of rank, not a few, are Christians.

Takeshi Ukai of Tokyo, writing not long ago concerning Japanese Christians, said: "It is one of the most interesting as well as encouraging facts that his highness, Vice-Admiral Prince Arisugawa, said to Princess Arisugawa, his wife, one day: 'I would like to have you read the Christian Bible. It is a wonderful book.' Whereupon one of the court ladies, in his presence, went a few steps forward upon her knees, bowed to the floor and said: 'For these three years I have been praying to the Lord that I might hear some such gracious words from the lips of your highness.'"

And so now as of old even in Caesar's household the Word of the Lord makes its way.

Significant also is the present attitude of Marquis Ito. There was a time when he said: "I consider religion to be something quite superfluous in the life of a nation. Science stands high above every superstition, and what is every religion, be it Christianity or Buddhism, but superstition, and consequently a source of national weakness. I cannot regret the almost universal inclination in Japan to free-thinking and atheism, because I do not look on it as a danger to society." Yet Marquis Ito, although not a professing Christian today is friendly to the Christian element and favorable to the cardinal principles of their religion. When asked not long ago what he thought of Christianity, Ito replied: "It is excellent; it is very fine." When asked why he did not accept it, he smiled, but answered not a word. The attitude of Count Katsura, the present Prime Minister, is one of thorough friendliness to Christianity, his first wife being an active Christian worker. All in all the indications are that Japan is prepared for a rapid advance in the near future in the acceptance of Christian truth. It is to be hoped that the confident expectation of our missionaries that there will be ere long a chair of religion in the Imperial University occupied by a Christian will be realized. That will help to speed the day of Japanese regeneration.

JUSTICE BREWER AND CHINESE EXCLUSION.

Justice Brewer of the United States Supreme Court is reported as having said a few days ago concerning Chinese exclusion:

"I think that the time will come when the people of the United States will look back to the barbarous laws excluding the Chinese as citizens as Massachusetts looks back to the hanging of the witches. America is the great composite photographer of nations, with a duty to take all the various races of the earth, with all the various elements of these nations, and put them on the canvas to make one picture, one race."

This, of course, will be regarded by some of our readers as an extreme statement; but it seems to us eminently sane and wise. We have contended and shall continue to contend for such treatment of the Chinese as we accord to the people of other nations. They never can harm us more than others have harmed us and are harming us today. China is awakening rapidly and ere long from policy, to further and protect our commercial interests, this country will be compelled to accord to the Chinese more considerate treatment. Concerning this awakening Mr. Chentao, inspector of education at Canton, who brought here a few days ago fifteen boys from the highest families to be educated in our universities, says:

"China is making great strides toward the goal of modern civilization and learning. I believe the fact is known to few that the most powerful viceroys in the

kingdom have petitioned the emperor for a constitutional convention and that it will probably be called soon. It is proposed to establish an upper house of parliament at once. The old spirit of conservatism is being rapidly changed to a strong sentiment of liberality and progress. None of us wear the old-time badge of the Chinese, the queue. It is being discarded, even in China. The sons of officials and wealthy men are sent to universities to study foreign languages and sciences. I consider American universities the best in the world. The faculty take more interest in the students than those of any other land. The requirements are more strict than in England, Germany, France and Italy. I have visited these countries with the view to the future education of our Chinese youths, and after a thorough investigation have come to the conclusion that America is the best land for students from China."

If opportunities for Chinese students in this country were what they should be many more would come, and through them our influence in China would be augmented greatly in a few years. But think of it! Those two bright young men who came here from North China two years ago are not allowed to lift a finger to pay their way at Oberlin College. That would be in violation of our laws. O, the times! O, the customs! Well may Justice Brewer speak as he does speak when we make it impossible for worthy young men to come hither from China to get an education. We desire to make it easy for poor, but worthy young people in our own country to get an education; but will not allow a Chinaman, who is not able to pay his way, to wipe a dish or wait on a table. While such conditions exist this is not the land of the free nor the home of the brave.

The Religious World.

The. Rev. Dr. Bradford is reported as saying in London concerning Dr. Bushnell's book, "Christian Nurture," that he might almost say that no parents are qualified for parenthood, and no minister for his vocation, until that book had been carefully studied.

Arangements have been made for establishing in Berkeley what is to be known as the Baptist Theological Institute. The Rev. Dr. C. M. Hill, for ten years pastor of the Baptist church of East Oakland, has resigned his pastorate to accept the presidency of the new institution.

Nearly a half million dollars have been contributed for the building of the Christian Science mother church in Boston. The lot has cost nearly two hundred thousand dollars. The new church dedicated last week at Concord, N. H., has a $10,000 organ. The edifice itself cost $125,000. Christian Scientists are showing themselves good givers.

As soon as Dr. Campbell Morgan announced his acceptance of the call to Westminster Chapel, London, invitations began to pour in to him for promiscuous work during the winter. Of course he had to refuse all of them. To do otherwise would endanger the success of the work which he is to undertake. Later, London in general and other parts of England may have service from him, but the pastorate must for some time have all his attention, and must always be first.

There is in England a religious organization known as the "Calvinistic Methodists." There isn't anywhere in existence, however, any church called the "Arminian Presbyterian." It is beyond question, nevertheless, that there are in Presbyterian churches to-day many persons who are just as Arminian in their theology as the most thorough-going Wesleyan Methodists are. The fact is, most church members do not know enough about the distinctions in doctrine to tell whether they are Calvinistic or Arminian; and it is not necessary that they should know or tell. It is this that makes probable in Canada the union of Presbyterians, Methodists, and Congregationalists. The fact that Presbyterians have never required on the part of members subscription to the Westminster confession of faith has made it possible for other than the Calvinistic belief to find lodgment among them.

A little book on Methodist union has been published in England to advance the movement for union among the Methodists of that country. Dr. Clifford, the noted Baptist, writes an introduction in which he says: "In large parts of me I am a Methodist, and long to see all the Methodists of England compacted together into one great and ordered host marching against the ungodliness and irreligion of the land." The author of the book says: "Our present divisions are ecclesiastically a blunder and a crime. Every one of us ought to be ashamed that the family quarrels of our forefathers should be perpetuated and emphasized to-day." Never before was the folly of the divisions among Christians so plainly discerned. It is not possible to tell just what the outcome of all the talk about church union will be, but it is evident that it will result in great good—in the bringing together of many related bodies.

The Rev. Dr. Josiah Strong has been in England for several weeks establishing a branch of the Institute of Social Service. In one of his addresses he noted changes in the industrial world as follows: "My mother could take the wool as it came from the sheep, dye it, and card and spin it, finally making it up into clothing for her husband and son. If there is any woman in all London who can do these things to-day, I venture to say she must be a very old woman. My father and mother knew ten or twelve trades. Had they been cast away on a desert island, they could have reared a family in happiness and comfort. Theirs was the age of homespun. Now-a-days fifty men are employed in any one trade, and the operative in one department knows nothing of the work of his neighbors. I am told that sixty machines are required to make a single shoe. Individualism could flourish in the old days; the invention of machinery has brought a new dependence, and has transformed the world into one great family." And Dr. Strong is one of those who are working earnestly to bring about that brotherly consideration which should prevail between those of one family, whether small or large.

Very interesting and suggestive things are being said these days concerning the union of the different religious denominations. A writer in the Morning Star, the organ of the Free Will Baptists, expresses the opinion that the Baptists have so changed in recent years as to make it possible for them to unite with the Free Baptists, on the basis of the beliefs held by the latter. He says: "Our denomination came into existence from an opposition to the Calvinistic theory of predestination and of close communion. Its founder proclaimed the doctrine that God has not irrevocably decreed that a portion of mankind was elected to eter-

nal life, and the remainder to eternal reprobation, but had provided that every soul could have eternal life who was willing to comply with the terms of salvation; and that the Lord's Supper, being a rite practiced by all evangelical denominations, was a common heritage of all who believed on the Lord Jesus Christ." After stating the Free Baptist positions, the writer proceeds to note changes among the Baptists as follows: "I have talked with numbers of Baptists, both ministers and laymen, and have not yet encountered any but the gray-haired ones who seek to maintain the old Calvinistic view. On that point, they practically stand on Free Baptist ground. How about the Lord's Supper? For the past few years I have lived at various places where there were no Free Baptist churches, and have mostly attended Baptist churches. Formerly the form of invitation was: 'At the close of this service the Lord's Supper will be administered. All members of the same faith and order are invited to partake.' At the communion services which I have attended, the simple announcements were made: 'At the close of this service the Lord's Supper will be administered.' No free invitation to partake is given, as is the practice of open communion sects, but there is nothing in the announcement to preclude any Christian to partake who might desire to do so." Surely Tennyson was right when he said that the thoughts of men are widened with the process of the suns.

At the Pan-Presbyterian Council in Liverpool, the Rev. Dr. Moffatt of Washington College read a paper on "The Rights and Limits of Biblical Criticism." The British Weekly says that it was a singularly lucid and logical paper, and that it made a deep impression. Dr. Moffatt is reported as contending that as long as any human being is engaged in the search for truth in any department of human knowledge, he is entitled to sympathy and encouragement. Inasmuch as we have not seen Dr. Moffatt's paper, his position can be best set forth by quoting from a report in the British Weekly: "The right of unfettered investigation, unlimited discussion, and uncensored publication could be accorded cheerfully only to those critics who respected the limits which might be properly imposed upon them —such limits as the common reason of man might approve. They had a right to demand that any one who entered on any distinct field of human research should do so with a mind as free from prejudice as possible. He thought they had good ground to discount the reasonings and results of those critics who had manifestly been influenced by their philosophic creed in the study of the Bible. He asked them to leave the critics to their fellows; to let them fight it out, and they would have peace that was permanent and knowledge that was truth." It is stated that an animated discussion followed, which showed that the American representatives, while largely retaining the conservative attitude, were "leaning a little more willingly toward the newer views." We quote now throughout from the British Weekly: "Major-General Breckenridge of the United States Army regarded the higher criticism with some suspicion, fearing that its tendency in many instances was destructive. Principal Scrimger (Montreal) thought in the search after truth they should be careful to make mutual allowances. Hon. D. R. Noyes (Minnesota) was thankful for the higher criticism of the Bible. It had been of the greatest help to him. He believed in turning on the light. A brilliant paper on 'Modern Criticism of the Old Testament' was contributed by Professor Orelli of Basle. During the last five or ten years he said the conviction of many church people in Germany, Switzerland, and France had become somewhat shaken by modern criticism, and they had lost confidence in the historic character of the Old Testament. The present state of science did not offer sufficient reason for this change of opinion, neither in the literary researches nor in the inquiries made about the ancient monuments which had been found. The literary researches could not deprive the Old Testament of its credibility, and the monuments afforded many proofs of its historic reality. Let critics distinguish the different sources of the Pentateuch, but they would not destroy the main facts of the history of Israel. Discussion had become more moderate during the last five years, and they had heard from different authorities of the critical school concessions of some importance. The chronology of Israel had become more solid and exact through the discoveries of the last forty years, and it did not lose anything of its value by the knowledge of the great monarchies of the East. In the discussion which followed, Professor Kennedy of Edinburgh University made a vigorous defense of the higher criticism, insisting that it was an absolutely necessary work. It is an appeal from the evidence of tradition to the internal evidence of the books themselves. Dr. McNaugher (Allegheny) read a paper on 'Modern Criticism of the New Testament.' During the last thirty years, he said, many extravagances in criticism had been discarded, and there had been some approach to the affirmations of the past. In important respects Christian tradition had been rehabilitated in the esteem of liberal thinkers. A comprehensive survey of New Testament criticism was reassuring, and should be a tonic for impaired faith. There need be no disquietude concerning the charter of Christian doctrine or discipline, lest in any part it might be displaced or disparaged. The higher criticism as a whole had been fruitful of positive and permanent results. The discussion that followed was taken part in, among others, by Professor Orr (Glasgow), who said he was increasingly convinced that just as we were learning to make a distinction between evolution and Darwinism, so we were learning to make a distinction between criticism and Wellhausenism, which latter was an elaborate attempt to make things stand on their head, which never in God's universe would succeed."

Busy World Notes.

Major Halford of the United States Army at Manila says that Protestant missionaries are worth more than brigades and divisions of troops for the habilitation of the Philippine Islands.

One who has made pretty close estimates in the past, puts the population of San Francisco at present at 457,000. This would make the population of the cities on San Francisco Bay not less than 600,000. Practically, they are one.

The governor of Maryland says that none of his daughters shall have his consent to marry before they are twenty-eight. This places a premium on elopements. Not a few daughters have opinions of their own on this and other subjects.

Los Angeles has the largest organization of the Woman's Christian Temperance Union in the world. The membership is 900, of which number 700 are active

members. In all probability, Los Angeles will be given the national convention in 1905.

Cardinal Satolli, who is the special representative of the pope at the World's Fair, has been going about considerably in the East, and has attracted not a little attention. He was at Dayton, Ohio, recently, and delivered an address to the employees of the National Cash Register Company, in which he emphasized the truth that the solution of the labor problem lies in the recognition on the part of both capital and labor of the fatherhood of God and the brotherhood of man. It is significant that while at Dayton, Cardinal Satolli gave the apostolic benediction to Protestants as well as Catholics. The Religious Telescope, in reporting his visit to Dayton, says that there was no man-worship or fawning flattery on the part of the people; that a large part of the crowd which gathered to see him at the railroad station was Protestant, and that they gathered just as they would to see any other man of equal importance in church and state.

At a time when certain newspapers in California are asserting that the Hon. Thomas R. Bard is not a man of such ability and influence as to properly represent the state in the United States Senate some recent utterances by several of the able and noted men of the country are in order. Senator Hoar of Massachusetts says: "There is no member of the Senate who has more absolutely the respect of every one of his associates than Senator Bard, and no one who has greater influence with them than he has." Senator Burrows of Michigan, who has ably represented Michigan in the Senate for thirty years, says that Senator Bard has "impressed upon that body the fact that he is first of all a wise legislator," and that his retirement would be a distinct loss to the Senate. Senator Warren of Wyoming says of Senator Bard that he is "one of the forceful men of the Senate, and one who has the courage of his convictions and the respect of his colleagues." Senator Quarels of Wisconsin says that California will make a great mistake if she consents to his retirement. We wonder how many of the papers who are opposing the re-election of Senator Bard will have the manliness to publish these statements by some of his colleagues. It is safe to say that they will appear in very few, if indeed in any of them. It is just such unfairness on the part of many of the newspapers of the day that is losing for them to a great extent all influence with the most intelligent people. During recent years in several of the leading cities the men whom the papers have assailed most bitterly have been the men whom the people have elected to office.

Very interesting and widely different comments have been made in the leading journals of the country on the telegram sent by Judge Parker to the Democratic convention at St. Louis. The New York Post says that "nothing so fine is known in our political annals." The Times says it was "an act of heroism and great-mindedness such as in the whole world's history only now and then a man has performed." The Springfield Republican, now an independent Democratic paper, says that "more wretched mismanagement of a public man's convictions is not known in our political history." Harper's Weekly says that this action on the part of Judge Parker, along with other things, indicates that the party has secured for a standard bearer the noblest work of God—an honest man, one who would not accept even the prize of the Presidency on a misunderstanding of his firm-rooted belief and unshaken intention. And under such a leader the Weekly says a party may be beaten, but never dishonored. We do not see how a study of the situation as it was at the time of the convention can lead to other than the conclusion that it was an act of high moral courage, one which should stamp the man as well worthy the most hearty commendation. Judge Parker's view on the currency question were well known by his friends who were looking after his candidacy. He had every reason for believing that nothing would be permitted by them which would place him in a compromising position. There was nothing demanding any declaration from him previous to his nomination and the omission of the gold plank in the platform. But when this had been done there was something which called for an unequivocal declaration by him, and it was made in such a manner as to show him to be a man not unfit to be pitted against that other man of high character, Theodore Roosevelt, for the highest office in the gift of the American people.

The Spectator notices, in a highly interesting manner, the recent book by Charlotte Perkins Gilman, on "The Home." We quote: " 'The purpose of this book,' says Mrs. Gilman in her introductory chapter, 'is to maintain and improve the home.' But she certainly has a very different conception of the thing from that with which most people are content. Her ideal home suggests, in some respects at least, a Platonic community. She does not put her ideas into absolutely plain speech, but we gather that we are to have common meals and common nurseries. There are manufactories of cooked food which produce the article far better and more cheaply than it can be done at home; there are expert nurses who are much better than mothers. So, at least, we read this book, to take a small part of its teaching. We wish that Mrs. Gilman had been a little more constructive. Page after page is given to criticism, often very severe, and sometime just, of modern arrangements; what we want, and do not find, is a detailed statement of how the society to which Mrs. Gilman aspires is to order its life. She is severe, for instance, on the arrangement, which we have hitherto accepted, of having a nursery—let us say a double nursery—set apart for the children. We are now arraigned for the selfishness of the plan. The home is set up for the child, and you limit his use to one part. How would the "grown-ups" like to be so limited? What, then, is to be done? Are the children to be everywhere? Would they be happier if they were? There are other things about which we are much in the dark. Will Mrs. Gilman condescend to explain?" Mrs. Gilman is a very bright woman, but it is evident that some of her ideas are too revolutionary for general acceptance. At the recent International Congress of Women at Berlin she was the one whom every one in attendance wished to meet. A daily newspaper correspondent writes: "On the afternoon of her speech the biggest of the four halls, where the meetings are being held, was so packed, floors and galleries, that the doors had to be closed. The crowds thronged about in such numbers that it became necessary to open another hall, and after she had spoken in one for three-quarters of an hour, she was obliged to repeat the address to the overflow meeting in the other. As usual, Mrs. Gilman's speech divided the audience into two hostile forces, half of the women declaring that they would never hand their children over to be cared for by professional trainers and feed their husbands on victuals from a co-operative cookery,

while they used their time to aid 'the larger work of the world'; the other half insisting that women in all ages had given too much time, strength, and talent to the nursery and kitchen and that was why they had fallen behind in all great achievements; the few men present grumbled at her theory that the female protoplasm was created before the male, that it was the man who was an 'afterthought' instead of the woman, and that the world could have got on very well if he had not been created at all. But everybody went home thinking, and that is really the essential thing."

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

"Drink did it; God help me!" were the words which a Brooklyn man scrawled on an envelope recently before he fired the pistol that ended his life. The man had a prosperous business and a large family to whom he was devoted in his sober moments, but he became enslaved by the drink habit and saw no way to break the chains that bound him, but by ending his existence with his own hand. "Drink did it; God help me!" might well serve as a fitting inscription over thousands of other men who go down to ruin and death every year under a like enslavement. And yet there are those professing to have the well-being of the community at heart who would have the drinkshops turning out their grist of shame and misery not only for six days of every week, but on the seventh day also.—Leslie's Weekly.

A writer in the July Talent, says: During a recent visit to New York I had the privilege of hearing Ida Benfey Judd read to a little company of perhaps twenty-five people—just a group of congenial spirits who delight in the best literature. I was pleased when she announced that she would read Job, for I had heard Bishop Vincent and many others say that Mrs. Judd's reading of the old Biblical masterpiece was worth a long journey to hear. To be sure, I had read Job, and I had read some expositions of the text, but I confess I never realized there was so much in the book. Mrs. Judd, like Mrs. Baker, has literary as well as dramatic judgment. Her emotional power is guided by knowledge of the text. Job's despair, his rebellion against God, his argument with his three friends, and his final return to faith were powerfully portrayed. Afterward Mrs. Judd told me that she had not only studied Job for years, but that she planned to spend the summer studying it and a couple of short pieces of comedy. All I could say was, "It is worth it." I had not thought so before that evening, but I think now that Job is well worth years of study.

Old-fashioned names for girls are in favor again, after these years of Gwendolen and Eloise, Marguerite and Aileen, Katharyne and Mamie. The girl who would once spell her name Carrye now signs it demurely Caroline and rejoices in the beautiful old-fashioned name. Sara has resumed her final "h," which she once dropped in scorn. Mollie, Marie and May are now Mary, that most beautiful of all names. Lizzie would be horrified if you called her anything but Elizabeth, and Jennie wants to be known as Jane, and no mistake about it. Suzette and Suzanne are glad to return to the plain, dignified old name of Susan, and Nan calls herself Nancy with more pleasure than she ever dreamed of. Lou, Louie and Lulu are now Louise, and one girl, who was christened for her grandmother, but always called herself Annie, is proud of displaying Hannah on her cards. It is a revival quite in keeping with the other old styles in dress and housefurnishing which have been with us of late. The plain, old-fashioned names possess a dignity and charm which no other can. The most abused of all names, Catharine, which has been distorted in all sorts of ways with such variations as Kate, Katie, Kathryn, Katharine and so on has come into its own with this revival.—Buffalo Commercial.

The material development of the country is quietly progressing at a remarkable rate in one direction which is not given much popular attention. More than 22,824,299 acres of the public lands were turned over to private individuals last year. This means that an area almost equal to that of the State of Indiana has within that time been added to the productive regions of the United States. In the public domain there are still unappropriated 380,979,307 acres of surveyed lands, and 591,976,169 acres of unsurveyed lands, or a total of more than 970,955,000 acres. A great many tracts in this immense area, of course, will always remain uncultivated and unsettled, but it has been estimated that when the contemplated system of irrigation shall be put into working order so much good land will be opened that a population as large as the whole nation's present population could find room there to thrive prosperously and contentedly. Rapid strides are now being made in the developing of the public domain. The excitement and uproar of former pioneer days are absent in this work, but the process is marked and very effective. The passenger traffic on Western railroads is evidence of this fact. Agreeable reflections arise in contemplating that the United States still owns so much arable public land. The dangers of an overcrowded population by immigration or natural increase are still remote. The census for many years yet to come will not show an excess of people above what the West will need in settling up its vacant lands.—Kansas City Journal.

The indeterminate sentence law in Indiana is proving to be a very salutary measure. Seventy-eight per cent of the 2,520 men released under its provisions during the last seven years have lived up to the terms of the parole. Students of criminology say that under the former law a much larger per cent of the prisoners released returned to the ways of the criminal. There have been paroled from the State prison during the seven years 909 prisoners, of which 184 refused to live up to the terms of their conditional discharge. Of this number, 99 have eluded the vigilance of the prison authorities. Of 69, the maximum of the term for which they were sentenced expired, and they received their discharge; 491 earned their discharges by good conduct while on parole; seventeen died, and 148 continue to make the reports required by the prison authorities. The law has been equally successful at the Reformatory, where during the same period, 1,611 men have been released off parole, of which 874 have been discharged after having complied with the conditions of their parole. Of 144, the maximum sentence expired and they were discharged; 36 died, while 172 continue to make their regular reports. Of the whole number paroled, 284 failed to comply with the rules of their parole and most of them have been returned to the institution. The 2,520 paroled by both the Indiana penitentiaries have earned since their release, $587,711.26, their expenses amounting to $475,025.69, leaving a balance to their credit of $112,685.57. In the paroled prisoners' reports to the authorities he is required to

state the amount of his earnings and the amount of his expenses. No man is paroled until employment is found for him, either by the institution officials or by his friends.

AN ESTIMATE OF MR. ROOSEVELT.

From a British Viewpoint.

[The Pacific is not a political or party paper, and it is with no intent to win votes that we present to our readers this week the following article from the London Spectator. It is a splendid estimate of a splendid man, and deserves wide reading without regard to party. In this connection we desire to say that the people of the United States are to be congratulated in that men of so fine character have been nominated by the leading parties. It is one of the good signs of the times.—Editor.]

If Englishmen were to think only of the interests of their own country, they would probably desire the success of the Democratic candidate at the Presidential election. Neither party in the United States is now unfriendly to this country, and whether the President is a Republican or a Democrat, he is certain to maintain the tradition of good-will which inspires the government at Washington as fully as it does that at Westminster. But though the good terms on which the United States and the British Empire now find themselves are not likely to be jeopardized whichever way the election goes, a selfish and narrow view of our interests would no doubt indicate a Democratic victory as desirable. If the Democratic party wins, a veto will almost certainly be placed on American expansion, and on the development of an American oversea empire. Again, a Democratic victory will mean a small, as contrasted with a great, navy. The Democrats are opposed to the development of American sea-power, and declare that they have no use for a navy larger than that required to defend their own shores. Now, though there is no fear that the American navy, even if it becomes the second or third biggest navy in the world, as the active section of the Republican party desire to make it, will ever be used against Britain, it must be admitted that its existence will to some extent derogate from the supremacy of our fleet, and make our command of the sea less absolute. While the Americans have only a small navy they cannot claim the right to be heard in distant waters which they could claim if their navy were of large proportions.

But though, as we have said, a selfish and narrow view of world politics would lead the British people to favor the victory of the Democrats, irrespective of the merits of the candidates, we are sure that the majority of English-men will be influenced by no such considerations. They will instead desire the victory of the candidate who, rightly or wrongly, they believe will serve his country best, and under whom America will be able to play a part in the world which is worthy of her and of the race to which her people belong. Though for the most part Americans do not realize the fact, the British people are intensely proud of their American kinsfolk, and are genuinely touched at American successes, and especially at that which is the greatest of all national successes, the production of a statesman of high character, great purpose, and conspicuous ability. When the British people realized what manner of man Lincoln really was—and by the British people we do not mean London society, the quidnucs of the clubs, or the financiers of the City of London—they felt for him as after the fierce memories of the War of Independence had died down, they felt for Washington. He was a man of whom the whole race could justly be proud. Though not, of course, in anything like the same degree, a similar feeling has arisen in regard to Mr. Roosevelt. The British people feel that he is an English-speaking man of whom they have a right to be proud, a man who is carrying on the great political tradition,—a tradition which, though so often obscured both here and on the other side of the Atlantic, has never wholly died out. Though there are many things in which they may disagree about the President, many things which some of them dislike, they are agreed that he is essentially a man who stands for honest government; that he is a man who dares look his own people straight in the face and tell them the truth, though that truth may be the most unpalatable thing which he could utter. They have, for example, not forgotten the words which he addressed to America on the national disgrace of lynching. Those were, they held, the straight words of a straight man. But it may be urged by the opponents of Mr. Roosevelt here (and there are plenty of them, even though they are in a minority): "Though the British people may have formed this opinion of Mr. Roosevelt, it does not follow that they are right. Their verdict is not necessarily the verdict of history, and experience may prove that they are entirely mistaken in their man." That is, of course, possible, but we do not think it will prove to be the case. We believe that Mr. Roosevelt will continue to hold the place he has gained in the regard of his countrymen. We believe it not merely because we agree with the high estimate formed here of his character and his aspirations, but because he posssses, in addition to a noble character and noble aspirations, a quality of which he is little suspected. Mr. Roosevelt is essentially a moderate man,—a man who realizes the value of the just mean; a man who, in our political phraseology, takes "the Whig view." The essential moderation of Mr. Roosevelt's view has been, we readily admit, obscured by the enthusiasm with which he throws himself into all questions which he believes to be of importance, by the vigor of his language, and by the tenacity of his nature. That he speaks in loud and firm terms, nay, shouts, and that he holds on like a bulldog, is doubtless true; but he does not hold on to the extreme things, but to the sensible and moderate things. After all, the moderate view is not necessarily the weak or undecided view. The middle is as distinct a point as either end, and there is no reason why it should not be grasped with a grip of iron. It is true that those who adopt moderate views often do so, not so much because they believe in them per se, as because they can not definitely make up their minds, and think that the middle view is the easy view to shift from. Such men, no doubt, take hold weakly and tentatively. This, however, does not prevent the man who chooses the moderate view deliberately, and because he believes in it, holding it as firmly as if he were an extremist. The Whig may be as ready to die at the post he has chosen, if he has chosen it because he believes in it, as the veriest fanatic. It would, then, be the height of misconception to imagine Mr. Roosevelt a man of violence or fanaticism because he expresses himself vigorously and uncompromisingly. Look below his strong words and emphatic decisions, and you will find that his view is essentially the moderate view. Take, for example, his attitude on the

negro question. Though it has been so fiercely denounced as the outcome of fanaticism and misplaced enthusiasm, it is in reality a most sober and moderate attitude. He has never expressed any desire to force the whites to acknowledge the social or political equality of the negroes with the whites. His whole handling of the problem indicates, indeed, that he knows this to be neither desirable nor possible, and that he has none of that fanatical spirit born of bad logic which holds that, because the Caucasian and the negro are both human beings, therefore they must be placed on an absolute equality. The President's attitude is far different from this. He finds the negro population in the States, and he is determined that justice shall be done them,—that neither shall they be oppressed themselves, nor shall their oppression demoralize the white man and deprive him of the essential virtues of civilization. Therefore he tells the white man in plain terms what must come of it for him and his if he makes the vices of the negro an excuse for action which, if persisted in, will as surely ruin that portion of the American people which indulge in it as the human blood that flowed in the arena ruined the Roman race. He tells them next that if the negro is deprived, not only of justice and of security for life and property under the law, but also of any share in the administration of the country, it must prove impossible to raise his self-respect and make him a better citizen. Is this fanaticism,—the view of the enthusiast and the idealist? Surely it is the very apotheosis of moderation and common sense as applied to the negro problem. The President does not ask that the man-and-a-brother theory shall be carried to its logical conclusion, but merely that what justice and good sense demand shall be given to the negro.

The same spirit informs Mr. Roosevelt's policy in regard to the trusts. He has never asked for or supported any Socialistic demands or theories in regard to them. He has merely asked that they should be kept within moderate bounds, and that the large corporations should obey the law as well as the small company or the private individual. Surely there is no violence or fanaticism in this determination of the President to abate the public inconveniences caused by the scarcely concealed claim of the great trusts to stand above the law, or only to obey so much of it as they consider reasonable. Even in the region of expansion and imperialism there has been nothing unreasonable or immoderate in Mr. Roosevelt's attitude. He believes that it is to the interest of the Union to develop her oversea empire; but neither here nor in his handling of the Panama question has he showed the foolish and irresponsible spirit of the jingo. When it had been decided to finish the Panama Canal, the President very properly refused to allow the work to be wilfully obstructed by the claims of the Colombian Government,—a government which had again and again proved its incapacity to control or keep order on the isthmus. But even here his actions had nothing of the recklessness or irresponsibility which is so often attributed to them. He took the steps necessary to carry out his purpose, but nothing more. There was no bullying or waving the flag. Again, unless firmness and precision of action are vices in the region of foreign affairs, Mr. Roosevelt can not be accused of rashness or folly in this direction. Whenever he has been confronted with a difficult international situation he has solved it by vigor and clear-headedness,—qualities which go with moderation and not with recklessness.

Such, as we see it, is the President's true character. In our view, the American people will be wise if they elect him, and show the world that they know a man when they see him. If, however, their choice is otherwise, the British people will, for themselves, have nothing to regret. A Democratic president is likely, as we have said above, to suit our purely selfish interests better than the chief of the executive who will rule in Washington if the Republicans carry the day. In any case, and whoever wins in the great struggle, America will elect a man who is personally above reproach. That is a matter about which there can, happily, be no doubt or question.

NEW LIGHT ON ARBITRARY METHODS OF ADMINISTRATION IN RUSSIA.

W. D. F.

A recent extraordinary event in Siberia throws fresh light upon the arbitrary methods of Russian administration. The facts have leaked out, though great efforts have been made to suppress them.

It seems that since the appointment of the new Governor General of Eastern Siberia, Count Koutayssov, he has issued a series of oppressive decrees, taking away one after another the few privileges that the political exiles have hitherto possessed, and making their lives at last almost unendurable.

In the province of Yakutsk they have been ordered out of the towns where they had been quietly living in banishment for years, and have been sent into the wildest regions, where there are neither houses nor the necessaries of life. They are forbidden under heavy penalties to visit the towns to get food or medical help. They are subject to severe floggings, both in the prisons where halts are made, and on the march. Small offenses, such as going a short distance from their prescribed place of residence, are punished by an arbitrary lengthening of their term, and sometimes by banishment to the remotest and bleakest prison stations of Siberia. The exiles are now forbidden to visit one another, which has hitherto been their only consolation. This is especially hard on those who are transferred abruptly from one place to another, often at a great distance. The government provides them neither with food nor with sufficient clothing. Their friends used to supply them with comforts for the journey; but now they are forbidden to see their friends, either before starting or on the march. Worst of all, the authorities have announced that the exiles whose term has expired will no longer be transported back to their homes by the government. This is equivalent to changing a sentence of temporary exile into one of banishment for life, as few of the impoverished prisoners can make the long journey back from Siberia at their own expense.

Believing that some energetic protest was necessary to call attention to their desperate situation, 57 political exiles, men and women, recently barricaded themselves in a house in the town of Yarkutsk, and gave notice that they would not come out until they were promised some amelioration of their condition. They sent a telegram to Von Phehve stating their grievances and urging that these oppressive measures should be relaxed. They were besieged by the soldiers, who fired, it is said, more than 2,000 bullets, riddling the house with shot, killing some of the inmates and

wounding others. The besieged held out for three days before they were finally forced to surrender. The survivors have been thrown into prison.

Great excitement has resulted, and commerce is said to be suspended in the Yakutsk district. Other colonies of exiles, at Olekmine, Nochtuisk, Bayagantai, etc., have telegraphed to the authorities in St. Petersburg that they wish to join in the protest.

The main facts have now got into the European papers. Russian refugees in New York City have lately received from one of the survivors a private letter, smuggled through the guards, giving more details. The exiles fortified the house as well as they could:

"As material we used earth from the garret, which we carried down in bags made from underclothing, and the brick dust from the broken ovens." (The roofs of Russian peasant houses are covered with a layer of earth, which filters through the cracks). "All the men and women worked incessantly in a cloud of dust, in impossible surroundings, amid scenes of ruin, and in expectation of renewed firing. The fortification saved many lives, although the bullets that wounded Medniak, Kostiushko and Chatzkelevitch passed through it. * * * Those were awful minutes. Every window riddled with dozens of bullets; a terrible crackling as if the house was falling to pieces; bricks falling from the ovens as they were shattered by the bullets, and our comrades lying flat on the ground in momentary expectation of death. * * * Many wished to be struck by a bullet, preferring a terrible end to horror without end."

Experience has convinced the exiles that the only way to secure better conditions is by actually courting death, as in this case. It will be remembered that in 1889 the treatment of the political prisoners in Siberia became so unbearable that some of those in Irkutsk made a desperate resistance, as a protest particularly against the floggings in vogue. A number of men and women were shot down, and of the survivors several were hanged and others sent into more remote exile. But the affair made a great noise in Europe and America, and the pressure of public opinion compelled better treatment of the exiles for some years after. The present desperate protest was undertaken in the hope of a similar outcome. Wether any good will result from it will depend largely on how much attention the affair attracts outside of Russia.

Washington, D. C., July 12.

AN INDIAN CAMP-MEETING.

By Charles F. Anderson.

Annually in June the Christian Nez Perces hold a great camp-meeting of several days in length, extending always over the Fourth of July. As a Sabbath-school missionary, I have, for the first time, been privileged to participate in this truly important and highly interesting meeting.

Just now the camp is breaking up and will soon be ready for roads again.

Five churches are represented, with about five hundred people in attendance. The principle features of the daily program are in the native language, and the pastors and other speakers display much fluency, earnestness and wit in their addresses. The whole company has constantly maintained such an attitude of solemnity, comprehension and devotion as are indeed rare and refreshing. Most of the Nez Perces seem to be well-to-do, and they are certainly a fine and dignified tribe. Miss Kate Macbeth, for twenty-six years Presbyterian missionary to them, carries on her great work still, and we pray God will continue to prosper it for many years to come.

The camp is a most interesting sight. It surrounds a little wooden church in the midst of a vast and lovely prairie. It is made up of about fifty tepees and several cottages. We are on a great Indian reservation, thus being free from the annoyance of the liquor traffic and other things that belong only to "civilization!"

Reports are presented from every department of the church work, and generous contributions are made to them.

Miss Crawford has done a most excellent work by way of training the Indians to sing our church hymns. Rev. Templeton, pastor at Denver, Idaho, helped much this year, and Miss Fraser of Oakland, Cal., made a most intersting address on the work among the California Indians. The writer had the honor and pleasure of presenting the history and interests of the San Francisco Theological Seminary to these people. His Nez Perces' classmate, Edward Conner, acted as interpreter.

The faith of these people seems to be absolute; their consecration deep; their pietv a delight to themselves and to others. Miss Macbeth declares that God bears them a peculiar love. I am sure no Christian could blend with them and not be blessed thereby. May the gospel-leaven continue and extend its influence till millions more are lifted into the gracious fellowship of the Triune God!

Meadow Creek, Idaho, July 6, 1904.

Acorns From Three Oaks.

Aloha.

Methodist Method.

After an unusually long absence from the beautiful Pacific Grove it has been my privilege to have a rich Sabbath here. Even the ride from the station and a walk to the postoffice disclose the fact at once of the great improvements in the town. One easily believes the story of the addition of three hundred buildings in the past year. The new hotels and dining halls, the enlarged stores, the beautified lawns, the hopeful talk of the sober and happy people indicate it. What changes since the Southern Pacific bought seven thousand acres of David Jacks for five dollars per acre and then wisely contracted with the Methodist officials that, over a part of it at least, the rum power should never have any rule. I do not know the limitations of that rule, but I challenge any part of that great railway's possessions to present today a fairer picture of peace and prosperity than this favored community. "Godliness is profitable" for clean real estate. These methodical Methodists have prayed and pushed and paid until today they control the fairest seaside retreat on our coast, and to this partial parson it is the soundest and sweetest pleasure-ground in the wide world. Where are women and children so safe? Where is religion more practical and pleasant? Where is ruinous reverly at higher discount? If any of my brethren want a new line of argument for a temperance address let them study up the real estate sales in Pasadena, Palo Alto, Redlands, Pomona, Riverside, and the other towns which have banished the saloon as beautiful Pacific Grove has. Where is progress so patent as in these places? What like towns can saloon folks produce? What communities so free and so fortunate as these? Pray for our little and beautiful Saratoga

that her anti-saloon victories may continue until the workers of drunkenness may weary and leave the large majority of sober people to the blessed poverty they prophecy for us. These towns I have named give the lie direct to that wicked western wildness which proclaims that towns cannot do business without whiskey.

Ask the merchants of the Grove—the bakers, the dry goods men. San Jose has got so far as to limit the number of saloons. If they could be abolished altogether that beautiful valley of which she is the improving county seat would boom until the real estate angels of Los Angeles would be tempted to jealousy. Pardon my screed. But Carmel and Monterey, Fremont's Peak and the lofty Loma Prieta, these famous cypress, and this booming sea seem voicing to me this morning the beauty and the duty of temperance and of temperance work for our beloved California. Thank God we can see its improvement with our own eyes, and with happy hearts hear Superintendent Harrison tell of it.

Mayflower's Success.

Mayflower's dedication voyage was complete. A perfect day. A crowded church. An inspiring audience. Gladness on all faces. Peace in many hearts. Hopes that were fulfilled. Hearts that were filled full. Brother Maar preached a most appropriate sermon. "Where there is no vision the people perish." His vision was inspired. The deficit was cleared up promptly and easily. There was little for a finangelist to do. Pastor Lucas' wise leadership had made every dollar expended count. He is a most practical and economical builder. Witness the model parsonage, costing but twenty dollars more than the 1620 figure—the year the Mayflower landed at Plymouth Rock. Show me so satisfactory a home anywhere for sixteen hundred and forty dollars. No wonder the school authorities wanted him to lead in building the new high school, now voted and given ample room by the railroad company. There was absolutely no time to get in quite all the levers kind friends had offered. We thank you friends just the same and greet all who by prayer and sympathy made yesterday Mayflower's high day of fellowship. New seats and pulpit furniture, a much improved floor and carpet, tasteful tinting and careful painting make the substantial and beautiful church an honorable offering to our God. May his presence fill the hallowed place, his vision inspire the pastor, his spirit move the grateful and happy people. Dr. Alden of Palo Alto had fraternal part in the morning service, and in the evening Rev. Mrs. Barnes of Columbus, Mont., brought greetings from that state and a gracious gospel sermon.

Why Fellowship?

Because in union is strength. Because love binds. Because fellowship fills the heart with hope and crowds out timidity. Your biscuits are good. My apricots are sweet. Our friend's roast is well done. We can go alone to the beach, but "it is not good for man to be alone." Let us combine, as we are going to do as soon as this acorn shakes off—and it a pleasure—a picnic. Fellowship at the sand dunes means fun alive—life. Mayflower had grit to push their improvements to a finish, but expressed brotherhood is sweet and the telegram from Minneapolis, the letters from Berkeley, the levers from Alameda and San Francisco were heart-warming. No right call has been or will be unheard by this grateful flock. Tourists have helped and will henceforth better appreciate the comforts and the fellowships of Mayflower by the sea. Some day we'll have a feast of fellowship at Palo Alto and another high day for the King's children. In God's time. Work in faith there, dear friends. Begin the financiering of faith and fellowship now ye who love the appearing of our wealthy Christ whose are all things. Share his courage, backed by the promises of our infinite Father. Dear Alameda friends, don't try to swing your great enterprise alone. Lay the foundation. Raise the walls. But give us each a stone in the tower, a window to look out to the blue heaven, a leaf in the new Bible, a door-mat for deacons feet, a palm in your garden, a book in your library, a share in your glad triumph, a song in your chorus of rejoicing, a heart-beat in your prayer of dedication. In this spirit let us come up to our Association in the dear Third church. They say the best and warmest Associations are in the country. Let us make this the exception. May Bystander send and bring much to us from "dear old Lunnon." He'll never find anything sweeter than California sunshine if we all keep ourselves in the love and fellowship of our Savior Jesus Christ.

WORK OF MRS. HOYT AMONG THE MOUNTAIN WHITES.

[A paper read by Mrs. A. J. Pillsbury at the recent meeting of the Woman's Home Missionary Union of Northern California.]

If we open the geography to the map of the United States we may see running slant-wise through West Virginia, eastern Kentucky and Tennessee and cutting off the corners of North Carolina, Georgia and Alabama, a number of parallel mountain ranges, covering an area twice as large as the state of Pennsylvania and having a population of more than two million souls.

These people, our American highlanders, form a most picturesque element in literature and have become familiar to us through the novels of George Egbert Craddock, as well as through the graphic descriptions of John Fox, Jr., both in his stories and on the lecture platform. They were originally of good blood, being of Irish, Scotch-Irish or French Huguenot ancestry—some of them the descendants of eighteenth century Puritans. Many of them were settlers in the lowlands with small holdings. Their little farms were desired by the slave-holding aristocracy and as they refused to sell, it was made so disagreeable for them that they fled to the mountains for self-defense.

The mountain whites of the South never sympathized with slavery, were loyal to the Union and furnished 150,000 soldiers to the Union armies. It was this loyal sentiment among the mountaineers which divided Virginia and held Kentucky in the Union.

By reason of their isolated situation shut in by mountain walls, the meagerness of their resources and poverty of their surroundings, these people have sadly degenerated. They are wretchedly poor and densely ignorant, less than one-half of them being able to read and write. They live in log cabins of one or possibly two rooms, and their houses are full of "the ruddy faces of children"—too often the dirty faces of children. Life is literally dark to them in these windowless cabins, and the darkness of intellect and soul is an almost rayless gloom. The outside world is to them almost entirely unknown.

This is the far-famed country of the "moonshiners" with its thrilling tales of resistance to the officers of the law.

In some regions they have meeting houses and na-

tive preachers, but the spiritual hunger of the people is often fed upon husks; their religion is of the emotional type and generally divorced from conduct. A traveler relates that on a mountain road he came near being shot down by a man who was lying in ambush with his gun and who, on being called upon to explain his conduct said, "Stranger, I'm a waitin' for Jones to go along this way, and when he does, by the Lord's help I'm a gwine to kill him."

These highlanders are addicted to the use of snuff and fire-arms, the former being used by the women and the latter by the men in their numerous feuds which are cultivated assiduously and fought to the bitter end. They are said to be never in a hurry except with their funerals.

Their native preachers are ignorant and glory in their ignorance. One of them in his prayer thanked God he was ignorant: "O, Lord, make me more ignorant; as ignorant as a mule and ignoranter." And the devout response came back from a member of the congregation, "And give him long ears, O Lord." Perhaps the brother meant to say "years."

In some of the more isolated regions there are neither churches nor pastors, and their ignorance of religious truth is equal to that of heathen in a foreign land. I think it is John Fox who tells us of a traveler overtaken by darkness who spent the night under the hospitable shelter of a rude cabin—for the mountaineers are always hospitable. This family listened for the first time to the story of the crucifixion as it fell from the traveler's lips. The old mother was deeply moved and could hardly bring herself to believe that the Redeemer of mankind had suffered a cruel and shameful death. When the traveler had finished, she said, with clasped hands and streaming eyes, "Wall, stranger, let's hope it ain't so!"

Throughout this great field of benighted ignorance the American Missionary Association here and there lifts up the torch of Christian civilization. Fifty Congregational churches have been planted in the past few years. One of the important centers of influence is the Grand View Normal Institute, established 20 years ago and now in charge of Mrs. H. L. Hoyt. It is situated in eastern Tennessee, fifty miles north of Chattanooga, on a plateau of the Cumberland mountains, surrounded by beautiful mountain scenery, the higher peaks of the Cumberland mountains in the background, the peaceful valley of the Tennessee in front. When it was organized by the A. M. A. in 1884, it had but one building. There are now seven buildings, including a little church, a school building, primary building, two dormitories and the principal's cottage. There are three hundred pupils and nine teachers. The education received here begins with the primary school and carries its pupils to about the grade of our high school graduates, this school being accredited to the State University of Tennessee. Bible study is made an important feature. A literary and debating society affords good training as well as recreation. They have also the beginning of an industrial department, where the girls are taught housekeeping and the boys janitor work, farming and carpentering. The Christian Endeavor society is doing excellent work and has become the founder of another society a few miles away.

The aim of this school is not intellectual training alone, but the upbuilding of character also. The girls have learned the useful arts of sewing and housekeeping, as well as having the windows of their souls thrown open to the world of nature and literature. those boys and girls who return home carry with them the flowers of civilization to those hitherto dreary mountain homes. They have learned the beauty of cleanliness, the use of the fork and napkin and of the English language instead of the mountain dialect, of obedience instead of lawlessness, of clean speech instead of profanity, of pure amusements instead of fighting, cutting and shooting—in short there been a process of civilizing and refining—Christian character has been formed.

The Grand View students labor in many fields. Many of the young men are in the professions of law and medicine. Some are mechanics, merchants, bankers, bookkeepers, etc. Some are doing missionary work among their own people as teachers and preachers.

One of the remarkable cases found here is that of a young man coming from the criminal class. One of his uncles was hanged for train wrecking and others of the family had nearly as bad a record. This boy, Tom, heard one day that his little cousin was going to attend the Grand View school and announced, "By George, then I'm gwine, tew." He was admitted and took the entire course, graduating two years ago, a fine looking, courteous, intelligent young man. He was first employed by a telephone company in Nashville, and began his career digging post holes. He was rapidly promoted until he is now superintendent of a mine at Renfro, Tenn., at a salary of $125 per month, having charge of the P. O. also.

Many Grand View students become teachers and the county superintendent of schools says the teachers from Grand View are among the very best and that for years the Grand View Normal Institute has been recognized as a great force in the education of the young people of that vicinity. "How far that little candle throws its beams!"

In a recent letter Mrs. Hoyt says: "We have over a hundred boarding pupils and should be glad to interest you in one of these, in the hope that you might pay their way here for a year. A scholarship of that kind is $50 and that covers the expense of a pupil for a year."

If any doubt whether the degenerate mountain white is worthy of help let us remember that Abraham Lincoln came from this class. A fable tells us, "To a man were given two seeds. One he planted in the sand; and for lack of nutriment and care it grew a withered life and bore no bloom or any good thing. The other he planted in rich ground, and it flourished greatly and bore beautiful flowers and good fruit. And the man said, 'Blood will tell.' He did not know that both seeds came out of the same pod." The lesson which this fable teaches is easy.

Probably but little can be done for the older people, but there are in this region eight hundred thousand children of school age, and many of the younger people are ready and willing to learn. If these people are ever developed into good citizenship, it must be through Christian education. We shall do well to "lift up our eyes unto the hills" where there is sore need of help. These people belong to those of whom it was said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.—Philadelphia Young People.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

August 7th.

Topic: God's Guiding Hand in Our Lives. (1 Chron. xxix: 10-12.)

David, the second king of Israel, the shepherd, lyrist, poet, warrior king, the "man after God's own heart" died in a ripe westerning sun, full of years' wealth and the love of a grateful people, and Solomon was called to the throne. David had been for years gathering materials for the Temple, and just before his death he charged Solomon concerning it—bid him be strong and of a good courage, and do it—telling him that the Lord would be with him in his task until it was finished. He then charged the people, telling them that Solomon was young and tender and needed help, bidding them remember that the work was not for man, but Jehovah God, and when the people responded willingly and with joyful hearts we are told that David the king "also rejoiced with great joy," blessing Jehovah before the Assembly in the language of the passage from which the topic is taken. "O Jehovah, thou art exalted and head over all—in thy hand is power and might; and in thy hand it is to make great and to give strength unto all."

The force of the much discussed and misunderstood doctrine of Predestination lies in this great truth. God's hand is in the affairs of all our lives. He never takes his hand off the helm. It is said that President McKinley, first a Presbyterian, and afterwards a Methodist (because of some phases of Calvinism hard for him to accept), one day said to a brother of his early faith: "I see you are busy revising your Confession of Faith? Well, that is wise, but there is one doctrine which I hope you will never revise." What is that asked his friend? Quick as a flash came the reply, "The doctrine of Predestination." The third martyr President of the Republic, like the first and the second, believed in God's guiding hand and when he died in cheerful resignation, said, "Not my will but thine be done." The Lord and Master of us all said that he came, "not to do his own will, but that of him who sent him, and all the good and great have resented the fallacy that man is driftwood without a destiny. They have rather believed with the hermit poet:

> "I know not where his islands lift,
> Their fronded palms in air;
> I only know I cannot drift
> Beyond his love and care."

Jacob saw the truth in the vision at Bethel when Jehovah stood above the Angel's ladder and when the voice said: "I am with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of; and during the one hundred and forty and seven years of his eventful life, the promise was never broken. Through the long service period in Laban's employ, the return, his wrestle with the angel at Peniel, the meeting with Esau, and afterwards through the experience of famine and in Egypt, the guidance of Jehovah was continual and acknowledged.

It was God that led Israel through the Red Sea and the wilderness and after many wanderings finally into the land of promise. Moses was the visible leader, but the pillar of fire and cloud was with them all the way. It was a weary journey and fraught with sorrows and many discouragements, sometimes the guidance was dim and the way obscure, at times so blind that they looked back even to bondage with relief, but afterward they saw that it all was for good. The guidance seemed strange and abnormal, but it was really best. So God leads us all. He doeth all things well. The light is kindly, although the gloom at times is deep and the way rough and thorny. The end is sure.

There is an Angel in the path of every one. The good God and Father of us all never neglects his own. Often the shining form is invisible, and sometimes the hand extended to point the way is veiled in clouds, yet it is always there. He guides us with his eye. He goes before us blazing the way, sometimes showing us the very steps our feet must follow. Thus our God is our guide.

Sometimes God guides by hindering us. Paul tells us that it had often been his desire to go to Rome and meet the brethren in the earlier part of his ministry, but was prevented. The authorized version has it in archaic form—"let hitherto". This seemed hard to Paul for he greatly longed to meet the Roman Christians, yet it was best. Had he gone earlier he might have suffered death sooner and thus many of his vast missionary undertakings failed of their errand. It seemed mysterious that he should need to be shipwrecked and cast upon an island before he attained his purpose, but

> "God moves in a mysterious way his wonders to perform;
> He plants his footsteps in the sea and rides upon the storm."

God guides us by his Son. Jesus said I am the way, the truth and the life. Dr. McLaren tells us that there should be a dash between "way" and "the" here, making truth and life descriptive of way. Jesus is the way because he is the truth and the life. His words guide us, and his example. He *is* the way. Christ is the good shepherd. He leads into the rich meadows and beside the flowing streams—into the roads of right living and through the dark death valleys. He makes a feast—of good things—of wine on the lees—of wine on the lees, well refined. He feeds us on the "finest of the wheat and honey out of the rock." He is the guide unto all truth, to all right conduct. He is the maker of character, and by his stripes we are healed of the guilt and disease of sin.

How blessed that we have such a guide. How forlorn not to believe. Faith alone secures the practical value of the truth. As a man thinketh in his heart, so is he. Do we believe Jehovah guides us? At once it is a blessed fact, we are guided. Do we doubt it? The pillar of fire pales; the cloud is gone. There is a rainbow of promise against the background of storm only to him that has the eye to see, the faith to believe. In this sense we make our own guiding God.

EMILY CHURCHILL WARREN.

Among the best gifts of the East to California in its pioneer days were the noble women who came with husbands and fathers to make their home in mining camp or city. Their influence counted a hundred-fold more than it could have done in the longer settled communities west of the Mississippi. One of these pioneer women, at the ripe age of seventy-five years, was called to the home above on the 20th of July.

Mrs. Emily (Churchill) Warren, wife of Rev. James H. Warren, D.D., came as a bride to San Francisco in

1850. She accompanied him to Nevada City, then a typical mining camp. There, as always elsewhere, her refined and gentle nature, her domestic virtues, her quiet yet active interest in the religious life of the community, won the affection of all who knew her and gave her great influence as a Christian woman.

The writer has known her for over thirty-four years, and he does not hesitate to say that she was the peer of any of our pioneer women, among whom not a few—some still among us—were women of great strength and beauty of character, whose influence has had much weight in the development of what is best in the social and Christian life of our State.

During the many years when Dr. Warren was superintendent of Home Missions in our state Mrs. Warren gave the sympathy of her warm heart to those who, like herself and husband, knew the burdens, the privations and the joys of Home Missionary service, and her interest in the work of our Home Missionary pastors and churches continued while life lasted.

As one of the founders and officers of the Woman's Board of Missions for the Pacific she was a wise counsellor, an earnest worker. In the local church whereever she was a member and at different times in connection with city charities she was a devoted laborer.

But her sweet, gentle spirit, which ever shone in her countenance, was in and through all that she did. Truly she was the child of a King, and now she has received her crown. As David must needs leave his home that the crown might be placed upon his head, so her home feels keenly the loss of this loyal wife and mother. But they rejoice in her great reward. They are comforted by the memory of her great goodness. And not her household only, but very many in all parts of the state, as they recall Mrs. Warren will "arise up and call her blessed."

"The blessings of her quiet life
Fell on us like the dew,
And good thoughts where her footsteps pressed,
Like fairy blossoms grew.

"Sweet promptings unto kindest deeds
Were in her every look;
We read her face, as one who reads
A true and holy book;

"The measure of a blessed hymn.
To which our hearts could move;
The breathing of an inward psalm;
A canticle of love.

"Alone unto our Father's will
One thought has reconciled;
That he whose love exceedeth ours
Hath taken home his child."

—H. E. Jewett.

NOTES AND PERSONALS.

It is expected that one of the lecturers of the Pacific Seminary Summer School of Theology will address the Congregational ministers of San Francisco and vicinity next Monday morning at Congregational headquarters. Last Monday the Rev. F. A. Bissell of Green Valley gave an interesting address on "Skepticism in the Church."

Friends East and West are congratulating Professor John Wright Buckham of the Chair of Systematic Theology in Pacific Seminary, Berkeley, on the reception of the degree of D.D. from his alma mater, the University of Vermont. It is a well-deserved honor and congratulations are in order. The Pacific extends them. Dr. Buckham has made himself a large place in the hearts of Congregationalists and other Christian people hereabouts during the year that he has been connected with Pacific Theological Seminary. The position has been occupied with credit to himself as a Christian scholar and with honor to the institution.

CHURCH NEWS.

Eureka.—With the first Sunday in July Rev. Franklin Baker began his second year's work with the First church of Eureka. During the past year thirty-five have united with the church. Our Sunday-school has grown from 89 to 150, the C. E. Society from 14 to 62 members. A men's club of 42 members has been organized and a boys' club of 60 members; $650 spent on the redecoration of the church interior, while the congregations have been large and inspiring. The congregation has so much appreciated the effort of their pastor, Mr. Baker, as to increase his salary for the coming year from $1,200 to $1,800.

Highland.—Union services of the Congregational and Methodist churches have been held during July while the pastor of the Methodist church has been absent in the East. Notwithstanding the extreme heat and the absence of many people on vacation, the congregations have been unusually large. Extra chairs have been necessary. The church has been crowded ot its utmost capacity and a very excellent feeling pervades. The thermometer ranged 110 degrees yesterday in the shade. It was not sufficient to empty the seats. Every available place was occupied. The necessity for our new church building is urgent. We are expecting to begin on it shortly.

Los Angeles.—On July 24th the First church, Los Angeles, celebrated the first anniversary of the dedication of the new house of worship. In the morning Dr. Warren F. Day, senior pastor, recalled some of the many pleasant features of the dedication, including the fact that there was no debt to be raised. He also reviewed the leading events and experiences of the twelve months. Within the year 228 have been received. Twenty-one have passed on to the home above. The increasing number of young men who are finding their way into the church family, is one of the many hopeful indications. A double quartet furnished the music on this occasion. In the evening Dr. Day spoke of "The Church of My Childhood and the Church of Today."

CHURCH NEWS NOTES FROM THE EXTREME SOUTHLAND.

Rev. C. H. Abernethy of Ramona has received and finally accepted a unanimous call from the Presbyterian churches in El Cajon and Lakeside. His salary will be trebled. But this consideration did not enter into his decision. He did not seek a change, and for a long time refused to consider it. No man in our ranks has done a more self-sacrificing work without ever suspecting it himself. He will be sadly missed from our Congregational ranks. But he will be still in our county and working in the denomination in which he was reared.

Rev. A. E. Tracy has accepted a call from the church in Chula Vista, and enters upon his work in

September. He brings a long and successful experience to this important field.

Dr. T. C. Brown is summering through July and August in the Yosemite. Meanwhile, his pulpit is supplied by Rev. E. E. P. Abbott. Dr. Brown has completely won the hearts of his people and is doing a splendid work in San Diego.

Rev. H. B. Hassell, over the united churches of National City, is proving himself the right man in the right place. In this case there is a real strength in union and with the growth of the church Mr. Hassell will have a strong church. A.

NEW SAYINGS OF CHRIST.

Seven years ago the whole scholarly Christian world was thrilled with the discovery of eight logia, or sayings attributed to our Lord, discovered on papyrus in the Egyptian city Oxyrhyncus by Drs. Grenfell and Hunt, of Oxford. Five newly discovered sayings, with the fragment of a lost gospel, the fruit of further researches, have just been published by the Egypt Exploration Fund. A fuller discussion of the text, to be published as Part IV. of the Oxyrhyncus Papyri, is announced in the preface to the pamphlet. The Logia of 1897 are printed in the pamphlet with the New Sayings, which are discussed in some detail. The explorers feel that there is prospect of further important discoveries, as the Oxyrhyncus mounds are more than a mile in length, and much excavation remains to be done. The sayings follow, breaks in the papyrus being indicated by dots, and broken or doubtful words by parentheses:

"These are the (wonderful?) words which Jesus the living (Lord) spake to . . . and Thomas, and he said unto (them), Everyone that hearkens to these words shall never taste of death.

"(1) Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest.

"(2) Jesus saith, (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in heaven? . . . the fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. (Strive therefore) to know yourselves, and ye shall be aware that ye are the sons of the (almighty) Father; (and) ye shall know that ye are in (the city of God), and ye are (the city).

"(3) Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place (in the kingdom. Ye shall know) that many that are first shall be last and the last first and (they shall have eternal life?)

"(4) Jesus saith, Everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised.

"(5) His disciples question him and say, How shall we fast and how shall we (pray?) . . . and what (commandment) shall we keep . . . Jesus saith, . . . do not . . . of truth . . . blessed is he . . ."

This last saying is so mutilated that its interpretation must be wholly conjectural. The group is attributed by the editors to the third century and seems not to have its immediate source in any of the canonical gospels. The gospel fragment which accompanies them reads thus: "Take no thought) from morning until even nor from evening until morning, either for your food what ye shall eat or for your raiment what ye shall put on. Ye are far better than the lilies which grow, but spin not. Having one garment, what do you (lack?). . . . Who could add to your stature? He himself will give you your garment. His disciples say unto him, When wilt thou be manifest to us, and when shall we see thee? He saith, When ye shall be stripped and not be ashamed . . .

"He said, The key of knowledge ye hid; ye entered not in yourselves and to them that were entering in ye opened not."

The editors are inclined to attribute this fragment to Egypt and to the middle of the second century. The answer to the question when Christ will manifest himself seems to the editors closely related to a passage in the Second Epistle to Clement and so to make this "one of the better attested of the sayings ascribed to our Lord outside the New Testament.—The Churchman.

THE ENDUEMENT OF POWER.

Much is written these days about "power," "enduement," etc. The expositions of Mark Guy Pearse, in his little, great book, "The Christianity of Jesus Christ," are most excellent and thought-provoking. There seems to be just one great difficulty with all the disciples of Jesus, beginning with the first apostles and coming down to this day, viz.: failure in the personal application of Jesus' teachings. Jesus is seen to have passed to his throne of power by way of the cross. He distinctly taught this general principle, that the servant is greatest among men. Lest his disciples might miss the lesson, he illustrated it by washing their feet, and then telling them that they should follow his example. Waiting for power, we think must mean waiting until God's holy presence burns out of our natures all unholy and selfish ambitions and impels us to find no ambition above service in his kingdom.

The Christian's power is neither physical nor intellectual. It cannot be thought of in the same category with power as commonly conceived. It is spiritual, working in the realms of the soul-life. It comes from God, but as far as we know always in conjunction with certain well-defined elements of human life. Power cannot fail to manifest itself when such lives are lived. For all we can see, these lives lived in lowly service are the power. We are never to seek an extraneous somewhat, some extraordinary manifestation, nor to question whether our lives are a power. We undertake to live his life over again, doing and suffering as he did, denying all fleshly lusts, crucifying self, and we know power moral and spiritual is accompanying us, and our lives cannot be void of precious results.

To try to have Holy Spirit power without such lives by merely, and idly, turning aside for it to come upon us and overwhelm us, is the gravest error. Jesus has given us definite and antecedent steps. These all center in the cross—all reach beyond theory and take hold upon the life. If one could understand the force of John's words—"As he is, even so are we in this world"—then power would be our constant endowment.—California Christian Advocate.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VI. August 7th.

God Taking Good Care of Elijah.

1 Kings xvii: 1-16.

Golden Text: "He careth for you (I Peter v: 7).

DAILY HOME READINGS.

M. God Taking Care of Elijah (I Kings xvii: 1-16).
T. The Widow's Child Restored (I Kings xvii: 17-24).
W. Reference by Christ (Luke iv: 23-30).
T. A Man of Prayer (James v: 13-20).
F. God's Deliverance (Psa. xxxiv: 11-22).
S. "The Eye of the Lord" (Psa. xxxiii: 10-22).
S. God Cares for Us (Matt. vi: 24-34).

INTRODUCTORY.

As bad as Ahab was he would have been worse had it not been for the presence and influence of Elijah. That faithful prophet was constantly rebuking the wicked king, and thereby putting a measure of restraint upon his conduct. Men of Elijah's type and temperament have an important mission in the world. Disregarding conventionalities, caring nothing for popular favor and applause, they strike terrific blows at unrighteousness wheresoever they find it.

EXPOSITORY.

V. 1. There have been several instances in history where men have lived up to the names given them in childhood. Elijah means "Jehovah is my God." As God's representative he delivered his messages faithfully and effectively. Doubtless the vow of the Nazarite was upon him. That would account for the manner of his dress and his proneness to dwell in mountain fastnesses. His presence at the court of Ahab seems to have been sudden and abrupt.

The King could not have been attacked at a more vulnerable point. The absence of dew and rain for three and a half years must have been a terrible blow to his pride as well as to his confidence in Baal, for "Baal was supposed by his worshipers to be the great generating Nature-power —the source of all fertility. Drought and starvation would show his impotence and nullity." Elijah's prayer, which resulted in the famine, was not cruel, but was "the necessary outcome of his holy character and the guidance of God's spirit, and was intrinsically philanthropic."

Vs. 2-16. That God could have taken care of the prophet without his having to leave Samaria, we have not the least doubt. If he could have been miraculously fed in some distant section he could have been miraculously fed where he was. But in the divine economy no supernatural help is given so long as human agencies are sufficient. To get out of the way of a vindictive Ahab was the part of discretion.

Many scholars have contended that the word for ravens might also mean Arabs. Against that interpretation, however, others have claimed that no company of Bedouins would have kept the secret of the prophet's whereabouts, when extraordinary efforts were subsequently made by Ahab to have the prophet returned, that he might be appealed to in behalf of the needed rain.

The reasons for departing from the literal meaning of the text are apparently not sufficient. But the point is immaterial.

Elijah spent at least six months at the brook Cherith. In Zarephath the prophet was actually in Queen Jezebel's native country. How startlingly significant that the destroyer of Baal should be harbored and nourished in the stronghold of Baalism! "He had safety in a land of persecutors and plenty in a house of poverty." The crusaders built a chapel over the supposed site of the widow's house. That home was the essence of destitution, yet because the divine element was at work the cruise of oil never went dry and the barrel of meal never went entirely empty. "The meal and the oil multiplied, not in the hoarding, but in the spending."

SUGGESTIVE.

1. Nations that disobey God must pay the penalty.
2. Idolatry is always characterized by strange inconsistencies.
3. A meagre supply, under the divine blessing, may become amply sufficient.
4. Generosity to the point of sacrifice will not go unrewarded.

House Items.

A red-hot iron will soften old putty so that it can be easily removed.

Windows may be polished by rubbing the glass with a sponge dipped in alcohol.

Iron pillowships lengthwise, instead of crosswise, if you wish to iron the wrinkles out instead of in.

Bread, rolls and other similar dishes require a hotter oven when mixed with water than when milk is used.

If lemons are sealed in a glass jar or pail so that the air is kept from them they will keep fresh for a long time.

When the white of an egg, after being frothed, begins to separate, a few drops of lemon juice added will remedy the trouble.

Whole fish should always be broiled on the flesh side first, then turned and broiled until brown and crisp on the skin side.

A quick polish for furniture, both non-injurious and readily applied, is composed of two parts olive oil to one of vinegar. Apply with a soft cloth, rubbing briskly.

High Standard.

Attended church 104 times; Sunday-school 52 times; prayer-meeting, the same; class-meeting, 40 times; conversed on spiritual things, 75 times; gave 50 friends a personal invitation to become a Christian; read the Bible through, the blessed Book never seemed so precious. prayed in secret every day. Greatly blessed in my Sunday-school work—seven of my class converted, I expect to win them all for Christ; contributed to the support of the Gospel $25, $50, $75, $100, $150; doubled my usual contribution for "Missions," the needs are so great; gave to the other causes to the limit of my ability, went beyond a tenth of my income; O, the joy of giving for Christ's cause.—Dr. W. K. Beans.

Praying for Somebody.

There are persons who do not like to be prayed for. It makes them feel guilty, small and useless. There are others who always ask for prayer. They seem to feel that the intercessions of others are their only hope.

Ministers are occasionally sensitive about their people's intercessions. As a rule, however, no one in this world is prayed for too much. A true Christian who realizes his own shortcomings will perceive the need of invoking God's mercy that no harm may result. The incident is related of a Presbyterian deacon who arose one night at prayer-meeting and asked the people if they would forgive him. And the people asked, "What has the deacon to ask forgiveness of us for?" "O," said the deacon, "I want you to forgive me for being so negligent of your souls. I see you every day, and I never ask you anything concerning your soul's salvation." And he asked them to pray for him, and come again the next night and pray for him. "Can you forgive me," said he, "that all these years I have said so little about your souls? Will you pray that God will forgive me?" The deacon was so full of humility that he led others to think that they, too, needed the prayers of the congregation. In this way it continued, until people became awakened and two hundred were converted.—James H. Potts, D.D.

Cause for Complaint.

"I don't like grandma at all," said Fred,
"I don't like grandma at all,"
And he drew his face in a queer grimace—
The tears were ready to fall;
And he gave his kitten a loving hug,
And disturbed her nap on the soft, warm rug.

"Why, what has your grandma done?" I asked,
"To trouble the little boy?
O, what has she done, the cruel one,
To scatter the smiles of joy?"
Through quivering lips the answer came,
"She—called—my—kitty—a—horrid—name."

"She did? are you sure?" and I kissed the tears
Away from the eyelids wet.
"I can scarce believe that grandma would grieve
The feelings of either pet.
What did she say?" "Boo-hoo!" cried Fred,
"She—called—my—kitty—a—quadruped!"

"Goodness" exclaimed the nervous visitor, "what vulgar little hoodlums these noisy boys are out there on the street!"

"I can't see them," said the hostess. "I'm rather near-sighted, you know."

"But, surely, you can hear how they are shouting and carrying on."

"Yes, but I can't tell whether they're my children or the neighbors'."

Foreign Facts.

The inhabitants of malarious regions in India can now purchase quinine at practically cost price. It is put up in small packages by the government and sold at the rate of one cent for ten grains.

In most countries many more crimes are committed by men than by women. In Russia, on the contrary, especially in the factory region, there are more female than male criminals, in some places twice as many.

The policemen of Ghent have been provided with watchdogs, as it has been found that one man with a well-trained dog can do better service than two or three policeman. This arrangement also effects a great saving.

Liquid illuminating gas was exhibited the other day in Munich by a chemist named Blau, who invented the process for making it. He said that twenty-five quarts of it would suffice to illuminate a country house for three months.

The commander of the French gunboat Decidee has forwarded to Paris from serpent, concerning the actuality of which there could be absolutely no doubt, as it was clearly seen, at a distance of 150 yards, by himself and everybody on board the vessel.

The Chinese are convinced that the plague is the work of demons. One way of getting even with them is to advance the date of New Year by several days. This, they aver, confuses the demons, and when they find out how they have been fooled they are ashamed and slink away with their plague.

A recent attempt to reduce the daily hours of female factory workers at Freiberg, Germany, was opposed, on the grounds that competition with Italy, Japan and China would not permit it, and that, if factory life were made too attractive, domestic help would be still more difficult to obtain than it is now.

At the beginning of the nineteenth century Europe had only two cities with over half a million inhabitants. Today there are six Europeans cities with over a million, and whereas a century ago there were only twelve cities with over 100,000 there are now thirty with over 400,000.

A few decades ago actors were held in universal contempt in Japan. Their status gradually improved, and when Danjiuro died, a few months ago, no less a personage than the Marquis Ito wrote the funeral address. Danjiuro was also noted as a poet, and for his beautiful penmanship. Not only the Japanese, but some Europeans and Americans who heard him, considered him the greatest actor of his time.

Few head waiters know as many languages as a woman named Scheidreiter, who died at Salzburg the other day, aged 73. As a girl of twelve she had taken a position as maid with a wealthy family, and had in the course of years visited all parts of the world, gradually acquiring the faculty of speaking, besides her native German, six languages—English, French, Italian, Arabic, modern Greek and Turkish.—Selected.

The Futility of Worry.

Worry is a habit, like biting the fingernails, turning in the toes, or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to peace of mind as overeating, or a violent temper, or scandal and talebearing.

The mind readily falls a victim to bad mental habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort out of all reality the actual things worth living for. When the peace of a whole family is upset because the breakfast coffee is cold, or some one has mislaid the morning paper, things have lost due proportion. The effect is simply ludicrous to the unimpassioned looker-on. To those embroiled in the jars and jangles there is only a sort of helpless misery, which is anything but a subject for smiles.

To be happy one should look at the evils and worries of life as if from the large end of an opera-glass, thus diminishing them: while for pleasant things the small end of the glass should be held to the eyes, so magnifying what is enjoyable. —Woman's Home Companion.

Cobbler Jim.

Cobbler Jim was a merry soul,
Who sang as he pegged away;
And he did more work in one short hour
Than his neighbor could do in a day.

"I'd like to know," said Cobbler Tom,
With a peg and a growl and a peg,
"How little old Jim grows rich so fast,
While I'm almost compelled to beg.

"A knack he must have that I've not learned,"
And he drew a waxed end through—
The growl grew louder yet while he spoke—
The little unfinished shoe.

Then he called to Kate, his elf-like wife,
"I wish you would spend the day
At the home of our neighbor, Cobbler Jim,
And find, if you can, his way

"Of growing so rich, while we grow so poor,
And tell me the secret plain."
With a frown and a growl he sat down at his bench,
And pegged on a shoe again.

"I've found the secret of Cobbler Jim,"
Said Kate, at the close of the day;
"He always sings as he works so fast;
You growl as you peg away."

—S. S. Visitor.

Where Victory Lies.

Fighting against God is a losing battle. Familiar and often quoted is Napoleon's cynical remark: "God fights on the side of the strongest battalions." It is not so often remembered that that same Napoleon, at the head of the strongest battalions that he, or perhaps any man, ever commanded, turned from the bitter cold of Moscow with the despairing cry, "The Almighty is too strong for me." When kings and emperors go forth to war, they may well not only consider the strength of their battalions, but make calculation as to what side God is likely to take in the matter for which they are fighting. Those were solemn words which Gamaliel spoke to the sanhedrin, warning them lest haply ye be found even to be fighting against God." Better turn back from the way you are going, better give up the thing you are doing, lose the gain you are making, than keep on against what you know to be the righteous will of God. To be with God may not put a man in the majority, but it is sure to give him the victory.—Selected.

"Yes," said the bewitching damsel, "all my sisters married young."

"Married Young?" replied the stranger. "Pardon me, but were you, too, brought up in Utah?"—Wasp.

More Eastern Excursions

Santa Fe Agents in California will sell

August 8, 9, 10, 18, 19
September 1, 2, 5, 6, 7, 8
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St. Louis and return $67.50
Chicago and return 72.50
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And Other Points.

Some Conventions.

Louisville (K. of P.).....$75.75
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Boston (G. A. R.) $91.50
Sell August 8, 9, and 10.

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The Kind that Succeeds.

A story of David Graham Phillips is told in The Editor. When he was a very young man he applied for work on a Cincinnati paper.

"What can you do?" said the editor.

"I can try anything," replied the young man.

Thinking to rid himself of further importunities for assignment, the editor said:

"Well, write an article on bread."

It was a trying moment for the ambitious youngster, but he never flinched. All that night he collected material, and the next day reported to the surprised editor with a bright and newsy article on the "The Bakeries of Cincinnati."

The young reporter was immediately engaged.

"Our Mothers."

Colonel Higginson, when once asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his regiment a man whom everyone liked—a man who was brave and noble, who was pure in his daily life, absolutely free from the dissipation in which most of the other men indulged. One night at a champagne supper, when many men were intoxicated, some one in a jest called for a toast from this young man. Colonel Higginson said that the young man arose, pale, but with perfect self-possession, and said: "Gentlemen, I will give you a toast which you may drink as you will, but which I will drink, if you please, in water. The toast that I have to give is, 'Our Mothers.'" Instantly a strange spell seemed to come over all those tipsy men. They drank the toast in silence; there was no more laughter, no more song; and one by one they slunk out of the room. The lamp of memory had begun to burn, and the name "mother" touched every man's heart.—Independent.

A Way Out.

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand: you can do something for some one besides yourself. When your own burden is heaviest you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you the blessed possibility of showing God; for it is the love and kindness of human hearts through which the divine reality comes home to men. There may be times when you cannot find help, but there is no time when you cannot give help.—G. S. Merriam.

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

A gypsy boy lay dying in one of the hospitals in England. A Christian nurse bent over him and repeated: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The boy gazed intently into her face a moment, then with his dying breath said: "And I never thanked him." O the forgotten blessings that have so noiselessly come into our lives! We have used them to make our own way in the world, instead of making God's way into the hearts of men; never once thinking of, or even thanking, the One from whom all blessings come; seemingly taking it for granted that, since God created us, it is his bounden duty to give us his greatest blessings. Is it any wonder that our spiritual growth is slow? No, the wonder is that his spirit still hovers over us. Let us give thanks to him.—Selected.

What a Barrel of Whiskey Contains.

A barrel of headaches, heartaches, of woes,
A barrel of curses, a barrel of blows;
A barrel of sorrow from a loving, weary wife,
A barrel of care, a barrel of strife;
A barrel of unavailing regret,
A barrel of cares, a barrel of debts;
A barrel of hunger, of poison, of pain,
A barrel of hopes all blasted and vain;
A barrel of poverty, ruin and blight,
A barrel of tears that run in the night;
A barrel of crime, a barrel of groans,
A barrel of orphans' most pitiful moans;
A barrel of serpents that hiss as they pass,
That glow from the liquor in the head of the glass;
A barrel of falsehoods, a barrel of cries
That fall from the maniac's lips as he dies.

EXCURSION RATES

St. Louis

Round Trip Excursion Tickets to St. Louis and Chicago on sale August 8, 9, 10, 18, 19; Sept. 1, 2, 5, 6, 7, 8, and October 3, 4, 5, 6.

TO ST. LOUIS..... .....$67.50
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Life's Song.

Emma Schrader.

An organ stood in sacred chapel hall,
One played; and as his fingers wandered o'er
The keys, he careful read the printed score;
But weak and with uncertain color fall
The tones upon my ear. No strength at all,
No power to tell me what the tones are for,
Another took the keys. Then, sweet strains pour
From out the organ's very soul and fall
On me responsive to the music's sway.
With deep, unfathomable speech it tells
The meaning of the printed score. Then say;
Why so unlike the organ's magic spells?
One played the score. The master's hand did more:
He knew and played the meaning of the score.

Like that mute organ, too, my life I see.
The world upon its myriad keys has played,
And read its meaning to events there laid.
No satisfaction has it given to me,
Nor was there aught but incredulity.
Then on its keys the Master's hand was laid.
With no uncertain sound life's song He played;
Then every note a message bore to me.
The deep, mysterious tones of life have need
The Master's own interpretation true.
A world's best meaning will be weak indeed!
But He who gave the life has given, too,
The song. The world may play the score; not more.
He knows and plays the meaning of the score.

How to Sweeten Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life ,the little perplexities and annoyances, litlte sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.—Ram's Horn.

Schoolmistress: "What did you want me to whip you for?"

Tommy: "Cos pa said he would if you didn't, and he hurts.

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